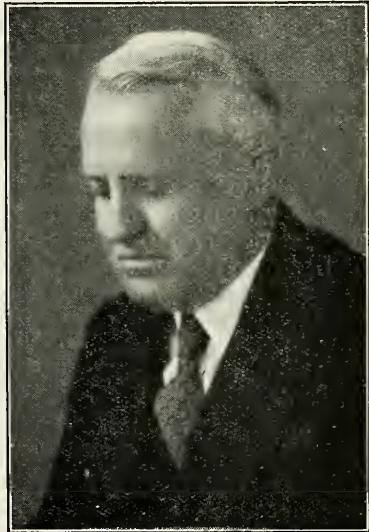


THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



Elder Joseph Fielding Smith



Dr. Franklin S. Harris

Honoured by the Philosophical Society of Great Britain
(See page 258)

CHURCH LEADERS HONOURED BY BRITISH SOCIETY

Elected to Membership in the Victoria Institute

IN recognition of outstanding service in the fields of religion and philosophy, the high honour of membership in the Philosophical Society of Great Britain, or the Victoria Institute, has been conferred upon two prominent leaders of the Church of Jesus Christ of Latter-day Saints. Elder Joseph Fielding Smith of the Council of Twelve and Dr. F. S. Harris, president of the Brigham Young university, are the Church leaders distinguished by election to this renowned British philosophical organization.

The prestige of membership in the Victoria Institute was first accorded a member of the Latter-day Saint Church with the election of Dr. James E. Talmage, of the Council of Twelve, in 1899. In 1921, associateship was conferred upon Dr. John A. Widtsoe of the Council of Twelve. Both Dr. Talmage and Dr. Widtsoe have served as president of the European Mission of the Church. Dr. Talmage directed the activities of the Church in Europe from 1925-1928. He was succeeded by Dr. Widtsoe, whose administration continued until the autumn of 1933.

The Victoria Institute, with headquarters in London, was founded in 1865, with the Eighth Earl of Shaftsbury as its president. The prime object of its organization was to defend the revealed truth of the Holy Scriptures against oppositions arising, not from real science, but from pseudo-science. Although the society was launched as a defence movement, it has subsequently included within the scope of its undertakings the project of demonstrating by pen and public lecture how scientific discoveries illustrate and corroborate the truths of revelation.

The objectives of society are formally listed as: "(1) To investigate in a reverent spirit important questions of philosophy and science, especially those bearing upon the Holy Scriptures; (2) To arrange for addresses from men who have themselves contributed to progress in science and research, and thus to bring the members and associates of the Institute into direct touch with the latest advances; (3) In humble faith in One Eternal God, who created all things good, to combat the unbelief now prevalent by directing attention to the evidences of the Divine care for man that are supplied by science, history and religion." It has been in pursuance of these declarations that the Society has entered into the popular religio-scientific controversies since its inception. The addresses delivered at the annual meetings of the Society, and published in the *Journal of Transactions of the Victoria Institute*, receive widespread interest and attention.

Membership of the Victoria Institute numbers approximately 500, among whom are many of the world's outstanding men of science and research. Sir Ambrose Fleming, the noted physicist, is at present the institution's president. His immediate predecessor in office was the late Reverend H. Wakes, Dean of

Canterbury. Prominent among the present membership are Sir Charles Marston, whose writings and research in Old Testament history and archæology are considered highly authoritative; Mr. T. Goldridge Pinches, the eminent assyriologist; and the Right Reverend James Edward Cowell Welldon, Dean of Durham.

Elder Smith's qualifications as a religious leader which have entitled him to this high honour are well known to readers of the *Star*. He is the son of President Joseph F. Smith, the sixth president of the Church, and the grandson of Patriarch Hyrum Smith, the brother and fellow martyr of the Prophet Joseph Smith. From 1899 to 1901 Elder Smith filled a mission in England, labouring in the Nottingham conference. He was ordained to membership in the Quorum of Twelve in 1910, and has since that time devoted himself to the service of his Church, his notable responsibilities being historian of the Church and president of the Utah Genealogical society. One of the ablest doctrinarians and theologians in the Church, Elder Smith is the author of *The Way to Perfection*, *Essentials of Church History*, and several other doctrinal and historical writings, as well as several study manuals used in the Priesthood quorums and auxiliary organizations of the Church.

President of the Brigham Young university since 1921, Dr. Harris has long been an outstanding figure in Western American educational circles. His professional specialities are agronomy and chemistry, about which he has written popular text books. In 1929, Dr. Harris served as the chemist and agronomist of the Siberian colonizing project of the Jewish Colonization Organization of Russia. His writings include several philosophical works, and to the literature of the Latter-day Saint Church he has contributed a scientific study of the accomplishments of the Church under the title, *The Fruits of Mormonism*, on which he collaborated with N. I. Butt. He is also a member of the general board of the Young Men's Mutual Improvement Association of the Church.

While the election of these men to the Victoria Institute is a distinct personal tribute to them, it has a broader significance to members and friends of the Latter-day Saint Church in Britain. As the service for which Elder Smith and Dr. Harris were honoured was performed in connection with and under the auspices of the Church, the recognition accorded them is likewise a certain recognition of the excellence of the Latter-day Saint religious, social and educational programme. This recognition by the Philosophical Society of Great Britain constitutes an approval and respect that is an authoritative and incontrovertible refutation of the calumnious misrepresentation that the Church has endured in the past from the ignorant and uninformed. It is indicative of a new understanding, and of an acceptance of the Church as an accredited institution by the thinking people of this land.—RICHARD S. BENNETT.

THE RELATIONS OF MEN AND WOMEN

By THE REV. HUGH MARTIN

THE PLACE of sex in life must always be a question of fundamental importance. Sex is one of the most imperious of the instincts, influencing thought and action even when we are not aware of its presence. It is involved in the relationships of the two halves of the human race. Today, however, it is doubly important. Long accepted traditions have been thrown away; within a generation woman has taken an altogether new position in the life of society; old restrictions and conventions have collapsed, and ways of thinking and behaving that everyone took for granted, even twenty years ago, today provoke shrieks of incredulous mirth from modern youth.

This Article

ORIGINALLY a speech over the facilities of the B.B.C., this article appeared in the *Listener* for March 13th. Rev. Hugh Martin, the author, is managing director and editor of the Student Christian Movement Press. His viewpoint on the much discussed question of morality, old and new, is one to which Latter-day Saints can heartily subscribe.

The *Millennial Star* is gratefully indebted to Rev. Martin for the permission to reprint his article.—THE EDITORS.

It is a fascinatingly interesting development, as a sociological study. But this is not a question anyone of us can afford to regard in a detached manner. We are all involved. And the future of our nation and of the race is bound to be deeply affected by the outcome of the re-thinking and experimentation that is now in progress. The subject is immensely difficult—I do not pretend to have found complete, satisfactory answers to all the questions—but I offer you a frank and honest attempt based upon as hard thinking as I can do. . . .

Some of the extreme laxity that accompanied abnormal war conditions and the first excitement of the removal of old restrictions has happily gone. I prefer the dangers of the freer

and more natural intercourse of these days to the dangers of the old ignorance, make-believe and artificiality. Things are much more honest than they were; and I doubt if anyone can prove that, as a nation, we are, on the balance, any more immoral in our behaviour than we used to be, though this is a realm in which evidence is hard to secure.

Of course, the greater freedom has not all been gain. There is, in some quarters, an ignoring or a definite repudiation of all Christian standards in sex relations and a very widespread bewilderment among younger people as to what standards, if any, are to be obeyed. And if some sound standards are not generally accepted, an appalling collapse in moral behaviour is bound to follow. . . .

I must in all honesty admit that Christians have made mistakes. They have too often thought of sex as unclean and unspiritual—an evil thing to be repressed or at best, to be tolerated as a deplorably necessary concession to human weakness. Christians have sometimes sought to exalt the spiritual by degrading

the bodily. We have too often taken a merely negative attitude.

The fundamental reference here, as in all moral issues, should be to the supreme command of love to God and man. While I am sure there is a place for the most minute study of the text of the Bible, we cannot settle these issues by merely quoting verses. We want to seek the "mind of Christ." It is a positive quest and the Christian attitude can certainly not be expressed by a collection of "don'ts." In the Christian sense, love is a positive attitude of active goodwill.

I can make no attempt here at any survey of New Testament teaching, but it can be demonstrated that the attitude suggested in the very first chapter of the Bible expresses the mind of the New Testament. God made man male and female, and He saw what He had made and, behold, it was very good. Sex, in other words, is a deliberate part of the plan of a beneficent Creator. There is nothing in life more beautiful than love between man and woman, and its physical expression is a true and beautiful part of that love. The physical can be sacramental, the channel and the symbol of the spiritual. As we discuss the place of sex in life, we approach as those asking what use of the potentially beautiful and ennobling gift will best promote the growth of the finest men and women physically, intellectually and spiritually—not in an attitude of suspicion and repression.

I HAVE suggested that it is a good thing new ways are being followed in some directions. But we cannot afford lightly to disregard the traditions of the past. What impatient youth derides as a mere taboo is often the verdict of long experience, and I believe that in its fundamentals the old Christian attitude was sound and can be shown to be sound. I may sum it up roughly as the belief that physical relations between men and women before marriage were wrong on every ground, and that after marriage these intimate relationships were to be practised only between husband and wife. In other words, that the ideal is monogamous marriage and the practice of complete chastity outside of marriage.

There are difficulties in following this course, and there is hardship involved at times. . . . But whatever the drawbacks of this traditional standard, there is no evidence of any gain to human well-being in its wholesale repudiation. We have seen enough in recent years of the result of so-called freedom, to be able to form some judgments. We can supplement personal observation by evidence from newspaper, novel, and autobiography. The result is not encouraging. There is, in fact, no reason in psychology, physiology or history for the naive assumption that sexual "freedom" leads to happiness or a better order of society. And there is a great deal of evidence quite the other way; the past as well as the present tells us that. Certain classes in Imperial Rome and Restoration England, as well as in modern days, lived on this plan. The result was, and is, disillusion and nausea.

This means that, though the sex instinct is a friend and not an enemy, it must be controlled; it is not to be repressed, neither is it to be allowed to run riot. The prude and the rake are both far from the kingdom of God. Sexual desire is nothing of which

to be ashamed ; it is present in every normal human being, But it is only one element in life ; if it takes the central place, it can wreck the personality. Sex must be controlled like any other power of nature, not because it is a dangerous enemy, but in order that it may be the beneficent friend it is meant to be. It has to be controlled for a higher, because more inclusive, end. The well-being of both the individual and society depends upon the control of the body by the spirit. Any gluttony destroys soul and body.

Some modern writers on the subject, who exert a wide influence, have tried to justify sexual laxity by minimising the importance of sexual relationships. One well-known writer declares that the desire for sex is precisely analagous to the desire for food and drink, and that any restraints upon sex should only be of a similar kind to those on eating and drinking. Now, it is true that the sex urge is partly physiological and due to bodily secretions and so far, perhaps, analogous to hunger ; but there the analogy stops. Hunger must be satisfied by food, or life ceases ; sex need not be physically expressed. And sex is inevitably linked in man with his spiritual being. Man is not just an animal, and the sex act with him can never be merely casual and physical. Men and women are meant to be lovers and parents, and sex relations, where these are excluded, are inhuman.

LEAVING apart altogether the grave dangers of disease incurred by unrestrained indulgence, with dreadful consequences to quite innocent people, I maintain that no one has a right to ask or to give such intimate relations for mere physical gratification. To turn this symbol and expression of affection into a matter of commercial bargaining or of casual amusement is a degradation for which both participants must suffer deeply in spirit, whatever temporary bodily relief it may afford. The fact that the other party consents through poverty or passion or vanity or weakness of will is no justification.

The writer already quoted declares that "morality in sexual relations" consists of "respect for the other person and unwillingness to use the person solely as a means of personal gratification without regard to his or her desires." So far so good. But surely his is a very low standard of morals. Are desires always right? Is "I want" sufficient moral guide? If a drunk man desires another drink, is that sufficient justification for giving him one? Others may desire what is bad. Their desire is no discharge of your moral responsibility. If you accept the Christian principle of love of your neighbour—that is, the seeking of his welfare to the measure of your ability—you cannot justify the treatment of any man or woman in a way that would arouse your indignation if it happened to one of your own family circle.

For such reasons, and others that might be advanced, I would urge that sex intercourse outside marriage is an anti-social act and one which inevitably brings ill consequences—mental and spiritual if not physical—upon the individuals concerned.

I recognise how difficult self-mastery is made for many people today by the prevailing atmosphere. There is a wanton stimulation of sex desire that is downright wicked and cruel. Books and films that assume sex irregularities as normal and unim-

portant are probably more dangerous than frontal assaults on Christian moral principles. Too often on the stage or in the novel or on the screen, sex promiscuity is regarded as a proof of independence and modernity. There is an entirely unreal and sentimental attitude that pathetically likes to be thought of as realistic. This artificial stimulation of sexual desire is a crime against society and makes self-control a desperate and painful struggle for many. But self-control is possible, however hard it may be. And even when the cost is heaviest, to surrender always entails a heavier price. It is to be hoped that we have heard the last of the silly and dangerous suggestion that self-control in matters of sex (falsely called repression) is harmful. Every instinct, including that of sex, must be controlled. With normal people and in a healthy order of society, sex would find its true and natural expression in an early and happy married life. That is not always possible today as it should be, but the suggestion that sexual intercourse is a necessity for the maintenance of the mental or physical health of the unmarried has been emphatically repudiated by the highest medical authorities. Life can be a full, virile and noble thing even if sex cannot be given its obvious expression.

WRITING A NEW CHAPTER

IN 1820 the Lord blessed the world with a religious revival in western New York. Religious excitement on the part of the public and faith on the part of a small boy brought forth into a world prepared for the Restoration by a Protestant revolution and Anglo-Saxon ideals of freedom, a new message. What the world stood in sore need of, missionaries armed with books, tracts, and burning testimony proclaimed to the ends of the earth.

Over a period of one hundred and five years missionary activity has been none the less active.

Instead of meeting waves of religious interest, today these missionaries meet a religious crisis in the world. A placid sea of indifference becalms anything flying the sails of theological explanation or doctrinal exposition. This natural outgrowth of what was formerly keen interest in everything religious might seem true in the face of the ever-widening streams diverging from the original Way of Life. One authority states that there are now 763 Christian denominations.

The ordinary man does not want religion as he has been led to understand the term. That is today's crisis. The man in the street hates the word, with good reason, because he does not understand its meaning.

The hope of progress for the coming age nevertheless lies in present conditions. Indifference makes a better hurdle than opposition.

An example of one of our best approaches to the modern proselyting problem lies in the leisure-time guidance programmes sponsored by the Church.

(Continued on page 269)

THURSDAY, APRIL 25, 1935

EDITORIAL

CAN THIS SICK WORLD BE CURED?

THOSE of our readers who listened to the radio address recently given by William Kenworthy, a young man out of work and now "on the Dole," must have been distressed, as we were, by contemplating the striking picture of the deplorable conditions he painted. He spoke from the ranks of working men and knew whereof he wrote. He exhibited no bitterness, though his personal circumstances at the moment were pitiable and most disheartening. He had lost his job but not his courage. He had tried long, early and late, to find work that he might earn his livelihood, but without success. Failure was crushing him, but he was still manfully fighting against despair. What made the picture the more dark and saddening was the realization that it was typical—true in general of millions of other men in the British Isles—yes, of many millions of men in other lands also.

Certainly this world is sick, else such conditions as Mr. Kenworthy described could not be. Hence the challenging question is: How can the sickness be cured?

Mr. Kenworthy has a remedy. His remedy is found in the "Socialism of Christ . . . a socialism based on Jesus, on equality, selflessness and peace. . . . We live and have lived for a long time in a world of greed, of self-seeking and cruelty; surely it is time now that we realized there is a greater goal; a haven of peace and happiness for every person born on the earth." This will require "a change that must start and grow in the hearts of men themselves, and in their actions, before ever it will affect the system under which they live. . . . Rationalization, shorter working hours, improved trade, do not touch the problem; an entire change of spirit, of face and of outlook is needed. I believe this change has already started; . . . a reality where nation will speak unto nation, not over tariff walls, but over the planks of common interests and common progress, where the whole human race will be united in one brotherhood of good will. . . . the socialism of Christ. It offers us our only salvation," and a rescue from the situations in which "the statesmen of all nations . . . are still bickering and quarreling and hating and fearing and arming their countries to the teeth."

Mr. Kenworthy sees in the universal application of the principles of brotherhood and love taught by Jesus, a certain remedy

for this sick world. And he sees correctly. Others have seen the same thing. Perhaps there are few, if any, that will question the efficacy of the remedy, if applied under the conditions named. "Then why is it not applied?" the unsophisticated may ask. Mr. Kenworthy sees that men's hearts must be "changed"—usually an extremely difficult, and often an impossible, thing to do. In any case, to effect great changes in their attitudes, in their conduct, in their social relationships, men must be deeply motivated. Especially is this true if the change is from a lower to a higher ethical plane. And to date the powerful motive necessary to change men's hearts sufficiently to bring about the changes Mr. Kenworthy describes has not existed. Neither can it exist until men accept Jesus Christ as their redeemer. We recognise that this is a dogmatic statement, a true one nevertheless, but one on which we shall not now enlarge. In view of the enormous alleviation of human misery and suffering that would result if the Golden Rule were universally observed we could wish with all our heart that the acceptance of the divinity of Christ were not a necessary condition for the observance of this Rule.

But the Lord knows the hearts of His children. He also knows what power Satan has over them. So He has said that selfishness, covetousness, envy, bitterness and wickedness, resulting in human misery, will prevail until Satan is bound. This does not, however, release right-thinking and righteous men from the duty of doing all they can to make righteousness prevail. To the extent that it does human misery will be less. And this decrease is worth striving for, an end worthy of the mightiest efforts of the strong as well as the weak.

And fortunately experience shows that faith in God and righteous living are in themselves powerful tonics in affording relief from suffering by those thrown into adverse circumstances. The companionship of the Holy Spirit, the finest joy-giving agency known to man, may be enjoyed by the poor, the weak, the afflicted as well as by those in more fortunate worldly circumstances. Hence even though peace, security and justice in their fulness may be unattainable while Satan is a power in the world, nevertheless the efforts made to secure them carry their own high reward—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICES—The London district conference will be held in the Battersea Town Hall, lower hall, Lavender hill, S.W. 11, on Sunday, May 5th. Presidents Joseph F. Merrill and Joseph J. Cannon will be the principal speakers.

The Leeds district conference will be held in Westgate hall, Westgate, Bradford, on Sunday, May 12th. A lantern lecture on Joseph Smith will be given in the same hall the preceding Saturday.

AUXILIARY GUIDE FOR MAY

RELIEF SOCIETY

First Week. Opening exercises. Preliminary programme. Talk: Relate blessings derived from any sacrifice made to attend Church duties. Testimony and Theology. Lesson text: The Temple at Kirtland. Objective: To show how the Lord showers His blessings on those who keep His commandments.

Second Week. Opening exercises. Preliminary programme. Talk: How the wounded were cared for in the Great War. Lesson text: *Teacher Topic*: Florence Nightingale. Objective: To make us realize how one noble woman's work, spent wholly for the benefit of others, made hospital nursing and management what it is today.

Third Week. Opening exercises. Preliminary programme. Solo: Something appropriate to the lesson, such as "Mother McCree." Lesson text: *Life and Literature*, "What Every Woman Knows." Objective: To show how loving womanhood can inspire manhood to great and noble heights.

Fourth Week. Opening exercises. Preliminary programme. Talk: Benefits I have derived through observance of the "Word of Wisdom." Lesson text: Social Service. Health and Home Nursing, common ailments. Objective: To keep before us the necessity for the knowledge of the human body, and to keep the organs functioning properly.—MISSION RELIEF SOCIETY BOARD, HELEN POOLE, Second Counsellor.

GENEALOGICAL DEPARTMENT

IN the news notes of this issue of the *Star* is a report of a genealogical library trip of the Preston branch. Brother Clifford Hartley, district supervisor, tells of visiting a reference library and of the courteous treatment by the librarian. We hope that this idea will be followed in every branch. Every library or field trip should be reported to the *Star*.

Second Week in May. Lesson text: "The One Family Group Record." The text can be read by the members of the class in 15 minutes so that a clear 45 minutes can be devoted to the *Laboratory Period*, in which a good grade One Family Group Record form will be used to place information about one's own family. There is a good grade white One Family Group Record with spaces for baptism and endowment placed as the last insertion sheet between pages 12 and 13 in the lesson manual. The bookstore has extra sheets to sell at one halfpenny each. Every person should be kept active in the class; if sheets to work on are absent, some substitute should be provided by the class teacher.

Fourth Week in May. Lesson text: "The One Family Group Record continued." The text of the lesson is extraordinarily short this session, so that there will be time enough to record the entries of the manual on the two One Family Group Records of number 2 grade. These sheets were started the lesson before last, and should be completed this time. Since future lessons will be based upon the entries made on these sheets, it will be important to preserve them and it will be necessary for each person to do the laboratory work. It should be done outside of class, or a special session should be called if class members are unable to get the laboratory work done,

SUNDAY SCHOOL

SACRAMENT GEM FOR MAY

HELP us, O God, to realize
 The great atoning sacrifice;
 The gift of Thy Beloved Son,
 The Prince of Life, the Holy One.

GOSPEL DOCTRINE CLASS

May 5th. Objective: The dedication of one's life to the Kingdom of God brings about man's greatest joy. Discuss the following topics: 1. A supreme lesson. 2. A fatal doctrine. 3. No man can serve two masters. 4. The highest wisdom.

May 12th. Mother's Day.

May 19th. Objective: The love of money is the root of all evil. Discuss the following topics: 1. The determining factor. 2. Standards of value. 3. The root of evil. 4. True riches. 5. Beware of covetousness.

May 26th. Objective: Eternal progress: "As God now is man may become." Discuss the following topics: 1. The test of civilization is the value it puts on human life. Why? 2. The mission of Christianity is to show that man is the crowning figure of the universe. 3. What effect should the fatherhood of God and the brotherhood of man have on our attitude toward one another?

GOSPEL MESSAGES

May 5th. "Thought and Action." As you stand before your class, where are you to begin? Clearly you must do so with an idea that will catch attention and at the same time be in line with the lesson objective. How would this do: Is there any relationship between an act like murder and the first suggestion of it in the mind? If so, just what is this relationship? Or, What does Jesus mean by the statement, "Resist not evil"? Coming now to the positive side, in harbouring a good idea, we have no room for bad ones. This, as the lesson text says, is the secret of happiness. 1. What is the purpose of life? Lehi (Book of Mormon, 2 Nephi 2: 25) answers this question. 2. To what extent do we have joy by our actions? Name some good acts. 3. How can we ensure good actions on our part?

May 12th. Mother's Day.

May 19th. "The Importance of Straight Thinking." In presenting this lesson the teacher will need to discriminate between the value of reasoning on the ordinary problems of life on the one hand, and on the distinctively spiritual things, on the other hand. If he does not do so, he will inevitably give the impression to his class that religion is the result of reasoning alone, and not of revelation from God to man. 1. Show that there is a spirit in man. This can be done only from revelation, for otherwise we know nothing about the existence of spirit. (See Pearl of Great Price, Abraham 3; Book of Mormon, Ether 3.) 2. What characteristics has this spirit? (The power to think, to feel, to act. And this aside from the physical body.) In the ordinary problems of life, therefore, there may be two guides—reason and the spirit.

May 26th. "Prejudice." What is prejudice? 2. In what ways are we apt to pre-judge? 3. Why is it that we pre-judge a matter? 4. To what extent do you find it in yourself? How may we learn to overcome this tendency? 5. Why should we overcome it? *The Instructor* contains additional material for teachers.

NEW TESTAMENT—Objectives:

May 5th. The obtaining of the real spirit and blessings of the Gospel of Christ comes through obedience to His call, "Come, follow me."

May 12th. Mother's Day.

May 19th. To teach that faith in God's power brings needed help; and that spiritual values are more to be desired than earthly belongings.

May 26th. To teach that authority from God is necessary to officiate as leaders, officers and teachers in the Church of Christ. *The Instructor* contains a teachers' outline for each lesson and interesting supplementary facts and suggestions for conducting the class.

CHURCH HISTORY—Objectives:

May 5th. To show that the Lord provides for the leadership of His Church. Application: We can rest secure that the Lord is directing His Church.

May 12th. Mother's Day.

May 19th. To show that the Lord hears and answers prayers.

May 26th. To learn of the saints' cooperation even in times of stress. Application: We should willingly sacrifice to let the word of the Lord go forth.

PRIMARY—Objectives:

May 5th. In our youth we should plan to do big things in life. Picture: Joseph Telling His Dreams, and Joseph Sold By His Brethren. Application: Do you know any of our Mission Leaders? Name some of the things they probably did when they were young to prepare them for these positions. What are some of the things you must do to become like these leaders?

May 12th. Mother's Day.

May 19th. Strict attention to one's duties to God and man brings success in life. Picture: Joseph the Ruler and Joseph in Prison. Application: Was there anyone in your class last year who did not get promoted? Why? Why did the king promote Joseph three times? Promotions in our Church comes the same way. The good, faithful people who work and obey our Heavenly Father are the ones who go ahead. What can we do every day to help us get promotions?

May 26th. True sympathy for those in need is a noble quality. Picture: Joseph and His Brothers. Application: "Help me, O God, to be loving and forgiving. May I not think unkind thoughts about other people. May I be liberal with those more unfortunate than I. May I remember how Jesus loved even those who hated Him, and try to be like Him." Joseph must have kept this prayer in his heart. Name some of the things this little prayer can help you to do during the coming week.

Teachers' Note: The pictures referred to above may be purchased in a set which covers lessons for all of this quarter at threepence per set from the Mission Bookstore.

KINDERGARTEN—Objectives:

May 5th. The Children's Period. Bring to class this Sunday green grass blades, branches with opening leaf buds, a plant growing from a bulb. Compare this kind of awakening with that of Jairus' daughter, of the widow's son in Nain, and of Lazarus, friend of Jesus. Review memory gems. Teach a song about mother. Use the Primary Song Book.

May 12th. Mother's Day.

May 19th. Objective: Happiness comes to little folks who love and obey their fathers and mothers, and who start while they are small to get ready to be like them.

May 26th. Objective: God Blesses Those Who Seek Him in Faith.

MOTHER'S DAY programmes will be supplied from the Mission Office to those schools which would care to use them.

TEACHERS! More complete outlines for presenting lesson material, points of contact, enriching matter, and complete application are to be found in *The Instructor*.—BRITISH MISSION SUNDAY SCHOOL BOARD—CONWAY A. ASHTON.

NEW METHODS SPREAD THE MORMON MESSAGE

INDICATION of the spread of the Gospel message in Great Britain and throughout the world is seen in recent reports from some of the districts and from Salt Lake City.

Nearly 2,000 persons attended a health food show sponsored by the Newcastle district in the Town hall in Newcastle-on-Tyne Friday and Saturday, April 5th and 6th. Lectures on the Word of Wisdom were delivered by Brother Frederick W. Oates, Newcastle district president, and Elder Horace Hulme.

Each person attending was given a tract on the Word of Wisdom and an invitation to a lantern lecture scheduled later in the month. Elders who planned the exhibit include Supervising Elder E. Jay Milne, Fred R. Glade, Elvon G. Jackson, Clair M. Aldrich, and Horace Hulme.

Beautifully decorated booths containing leading British food products adorned the hall.

Approximately 600 persons attended a lantern lecture on Joseph Smith in the Royal theater in Pontypool, Wales, Sunday, March 31st. The second of its kind in that city in the past few weeks, it was given by Elder G. Homer Durham and arranged under the direction of Supervising Elder Henry R. Pearson. The Pontypool newspaper, *The Free Press*, printed a photograph of authorities at the recent Welsh district conference on its front page.

A four-column picture of the Sheffield district M Men-Gleaner banquet, Saturday, March 30th, appeared in the *Rotherham Advertiser*, Rotherham newspaper, and a two-column illustrated article on Salt Lake City was published recently in the *Nelson Leader*. The article described how the industrious Mormon Pioneers made the desert "blossom as the rose."

As a feature of a 24-hour around-the-world broadcast over KSL, Salt Lake City radio broadcasting station, President Heber J. Grant broadcast greetings to all the missions of the Church, Saturday, March 30th. In addition to President Grant's words of greetings, messages were sent to many missions, especially those in the Pacific islands, in their native tongues.

The programme was presented in connection with the Newark News (New Jersey) radio club, members of which heard the broadcast throughout the world.

Elder Fred R. Glade, of the Newcastle district, son of Earl J. Glade, manager of the KSL station, reports that the broadcast was received clearly in Tokio, Japan, although snow was falling there, according to word received from his father.

WRITING A NEW CHAPTER

(Concluded from page 263)

Editors, governmental bodies, business houses, captains of industry, and most of all, workless men, agree that the major problem growing out of the present age is the difficulty of providing adequate use of leisure time. All contemplate the subject, as Lord Baden-Powell of Gilwell says: "How to prepare our future men and employ their *enforced leisure*, happily for them-

selves and usefully for the nation is a problem which is being tackled by many."

This challenge is not new to the spiritualized recreational programme of the Latter-day Saints' Church, taking care as it does of every member, from the cradle to the last outpost, in character-building and educational pursuits. It is yet a stirring question, particularly to the Priesthood and men-folk.

It should therefore be an interesting aspect of the subject to point out that we can solve the missionary and the future problem, through concentrated efforts with means now at our disposal. Primary associations are an outstanding example. Less developed, and paying even as great dividends in building better men for Church and nation, are Scouting and M Men groups.

The value of Scouting has become better understood in the last few months. As a means for utilizing the finest local manpower available in the British branches of the Church, there is no better outlet. What then becomes of the M Men situation?

Happily that is where our great universal missionary system may play now a most unique part. M Men groups require no external qualifications for leadership such as the Scout movement must demand, although that element is an advantage. It is a privilege to cooperate whole-heartedly with the national organization of Boy Scouts. Under existing conditions, what Scouting in our branches loses from the flexible corps of travelling elders (because of their ineligibility to officiate in British troops), the M Men organization gains.

If properly organized, we can at this moment place into the field a concentrated group of local officers to develop Scouting, and over one hundred elders with experience to develop the coming M Men organization of the British mission. President Joseph J. Cannon, discussing the possibilities of such a plan at a recent gathering of the Portsmouth district elders, said: "This is the greatest opportunity for building up the male population of the mission we have ever had."—G. HOMER DURHAM.

BIRMINGHAM DISTRICT CONFERENCE

PPOINTING out the effects of the opposite existences in life,

President Joseph J. Cannon made an appeal to the saints to seek the good influence and to obey its promptings, at the conference of the Birmingham district in Kidderminster chapel, Sunday, April 14th. He showed how the unrest and anxiety in the world today are the results of the attempts of the evil forces to thwart the work of God, and that the saints, in order to be consistent with their beliefs and desires, must oppose all wrong-doing and submit themselves to the will of God.

The morning session was devoted to a testimony meeting in which Brothers Charles Collins, Robert L. Dunn and William G. Bennett

spoke. Prior to the Priesthood meeting a change in the administration of the district was effected, Brother Norman Dunn being sustained to succeed Elder Elliott H. Merrell as district president, with Brothers George E. Hunter and William St. John Yates as counsellors. Elder Merrell was appointed supervising elder.

In the afternoon session, Elder Conway A. Ashton, British Mission Sunday School superintendent, conducted a Sunday School convention, Merrill Gittins, George R. Grundy, Joyce Gittins, Edgar Cater and Muriel Hunter appearing on the programme. The Relief Society programme followed under the direction of Sister Ramona W. Cannon, president of the British

Mission Relief Society. Those taking part on the programme included Sisters Bertha Collins, Patricia Wilkins, Dora W. Green, Mary L. Taylor, Gertrude Allen, Hannah Jevons and Mildred Poole.

In addition to President Cannon, speakers in the evening were Elder Heber I. Boden, Mission secretary; Sister Elise Mace of the Mission Y. W. M. I. A. board, Sister Elizabeth Cornwall, Primary superintendent of the British mission, and Elders Alonzo W. Stringham, Ralph J. Wheelwright, Fielding S. Barlow, Ira A. Newsome, Eargle C. Harmsen, Preston B. Hoopes and Alva D. Greene.

Saturday evening, April 13th,

Elder G. Homer Durham delivered a lantern lecture on the life and works of Joseph Smith.

Travelling missionaries of the Birmingham district present were Elders Elliott H. Merrell, Alonzo W. Stringham, Ralph J. Wheelwright, Fielding S. Barlow, Ira A. Newsome, Eargle C. Harmsen, Preston B. Hoopes, Alva D. Greene, Bertram T. Willis, Francis W. Cox and Stephen R. Murdock, and Sisters Elise Mace and Elizabeth Cornwall. Visiting elders present were Heber I. Boden, G. Homer Durham, Conway A. Ashton and William A. DeHart.

EARGLE C. HARMSEN

District Clerk

FROM THE MISSION FIELD

Doings in the Districts: Birmingham—Led by Scoutmaster Dennis Collins and Elder Ira A. Newsome, twelve Scouts of the Kidderminster troop enjoyed a hike to Habberly valley, Saturday, March 30.

Members of the Kidderminster branch celebrated their annual branch reunion Saturday, March 23, with a swimming party, buffet supper and concert. Following the plunge at the town baths Relief Society sisters served the supper, and then the programme was staged under the direction of the M.I.A. The programme included community singing, a comical boxing match

by Grant Dunn and Alvin Gittins, a song by Winnifred Makin, an

exhibition of Scout games by Dennis Collins, a selection by the Beehive chorus, a short sketch by Elders Fielding S. Barlow and Francis W. Cox and Sisters Elizabeth

Mace and Elizabeth Cornwall, a comical act by Elders Ira A. Newsome and Bertram Willis, selections by the "Georgians" and the M Men chorus, a reading by Joyce Gittins comical selections by Leslie Dunn and President Robert L. Dunn, and a short one-act play by Elders Ralph J. Wheelwright and Alva Greene. Elder Eargle C. Harmsen acted as chairman.

New Significance

KIDDERMINSTER of Worcestershire holds a unique place in the life and industry of Britain. To the traveller it is the center of scenic England, resting in the verdant midlands. To the student of history it is the birthplace and home of Sir Rowland Hill, eminent postal reformer. To the merchant it is the heart of Britain's flourishing carpet and rug industry.

But the beautiful city with a population of 25,000 people will take on additional significance on Whitsuntide. For three days, June 8th, 9th and 10th, it will be the mecca for Latter-day Saints throughout the British Isles. Hundreds will gather there for the first M.I.A. Youth conference of the Church in the United Kingdom.

London—St.

Albans and Watford branches combined for their semi-annual con-

ference Sunday, April 7th, in the St. Albans branch hall. In the morning, members of the Sunday School gave talks on the lives of the prophets, and in the evening President J. Kay Lindsay was the principal speaker. President W. J. Jolliffe was in charge.

Portsmouth—The Portsmouth branch organized a Primary, Sunday, April 7th, with Sister Careta Carter as Primary Mother.

Newcastle—More than 100 children attended a lantern lecture given by Mr. J. Cunningham in the Sunderland branch hall recently. Sisters G. Quayle, Ida France, and Constance and Irene Maxwell, Primary officers, were in charge of the arrangements.

"The Books of the Bible" was the theme of a programme presented Sunday, March 17th, by the Relief Society of the Sunderland branch. The interesting playlet was planned by officers of the organization, Sisters Mary Frances Maxwell, Elizabeth Crone, Walter Walker and G. Quayle.

Nottingham—A sketch, "Jackets," was the feature of a social under the direction of the Y.W.M.I. A. in the Derby branch, Wednesday, March 27th. It was supported with songs and recitations and games. Sister Queenie Gladys Wat-hall was in charge.

A Primary social was held in the Eastwood branch hall Thursday, April 4th, under the direction of Sisters Margaret Wild, Renie

Walker, Eva Williams and Lilian Fletcher. Songs and recitations were rendered by the Primary children, and refreshments were served by the Relief Society sisters under the supervision of Sister Ivy Fletcher.

Elders L. Dean Hickman and William Berry were in charge of a cottage meeting at the home of Sister Margaret Wild of the Eastwood branch Wednesday, March 27th.

Liverpool—Saints in Burnley enjoyed their first branch conference in their new chapel Sunday, March 24th, with the morning session under the direction of Sister Emma Hardy, Sunday School superintendent. President John Moore was in charge of the evening programme, which included talks by President Joseph Fielding Smith, Jr., and Brother Fred Bradbury on the "Restoration of the Gospel."

The Preston Branch Genealogy society held a class Tuesday, April 9th, in the Preston Reference library under the supervision of Brother C. Hartley. Several books were placed at the disposal of the group by the head librarian, Mr. Pomfret.

Manchester—Under the direction of Sister M. Wiles, the Gleaner Girls of the Manchester branch served a banquet to members of the M. I. A. Tuesday, March 19th. A delightful programme followed the delicious dinner.

CONTENTS

Church Leaders Honoured by	Genealogical Department	... 266
British Society	Sunday School	... 267
The Relations of Men and	New Methods Spread the Mor-	
Women...	mon Message	... 269
Writing a New Chapter...	Birmingham District Confer-	
Editorial: Can This Sick World	ence	... 271
Be Cured?	From the Mission Field...	... 271
Relief Society		

PUBLISHER: JOSEPH J. CANNON, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: RICHARD S. BENNETT, 5 GORDON SQUARE, LONDON, W.C. 1
